

The South African Outlook

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The South African Outlook

Here was a man bustling, striving, organizing, speaking and preaching with the dust and fire of the world on his clothes, but carrying his shrine with him everywhere.

—Lord Rosebery on Dr. Thomas Chalmers.

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Death of the Prime Minister.

South Africa was shocked when it learned on Sunday morning, 24th August, that Mr. J. G. Strijdom, the Prime Minister, had passed away. It was clear during recent weeks that he was fighting a losing battle in regard to recovery, but few were prepared for the announcement that in the closing stages his weight had gone down to about 100 lbs. Peculiar poignancy attached to the fact that his wife was so near but not with him when he passed away. She had attended him with such devotion that her own health was so affected that she too required treatment in a hospital room next to her husband. To her and their children and other relatives a stream of sympathy has been directed from many lands. Testimony has been borne in all sorts of quarters to Mr. Strijdom's sincerity, integrity and devotion to his country and the Nationalist cause. We are too near to events to assess the intrinsic merit of his contribution towards the upbuilding of South Africa and too near to decide whether the future will place him alongside the gigantic figures of Botha and Smuts whose office he came to fill.

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The Church Clause.

Many will watch with interest the sequel to a recent happening in Forest Town, Johannesburg. According to the Johannesburg correspondent of the *Cape Times*, a handful of white citizens have complained to the Minister

of Native Affairs that African churchgoers, attending a small Methodist church hall near the Zoo, are creating a "nuisance :" they wish the services to be banned. According to the "church clause" of the Native Laws Amendment Act," the Minister may by notice in the *Gazette* direct that the attendance by Natives at any church or other religious services or church function on premises situated within any urban area outside a native residential area shall cease from a date specified in that notice, if in his opinion :

"(1) the presence of Natives on such premises or in any area traversed by Natives for the purpose of attending at such premises is causing a nuisance to residents in the vicinity of those premises or in such area ; or
"(2) it is undesirable, having regard to the locality in which the premises are situated, that Natives should be present on such premises in the numbers in which they ordinarily attend a service or function conducted thereat, and any Native who in contravention of a direction issued under this paragraph attends any church or other religious service or church function, shall be guilty of an offence and liable to the penalties prescribed in section 44 : Provided that no notice shall be issued under this paragraph except with the concurrence of the urban local authority concerned, and that the Minister shall before he issues such a notice advise the person who conducts the church or other religious service or church function of his intention to issue such notice and allow that person a reasonable time, which shall be stated in that advice, to make representations to him in regard to his proposed action ; and provided further that in considering the imposition of a direction against the attendance by Natives at any such service or function, the Minister shall have due regard to the availability or otherwise of facilities for the holding of such service or function within a Native residential area."

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This is the first time, so far as we know, that application has been made to the Minister for a banning notice since the "church clause" was enacted early last year. The Non-European Affairs Committee of Johannesburg City Council, whose duty it is to advise the Minister, decided to make no decision until its meeting in September. It is recognised that the issue will be a test case for the future. Other denominations, including the Dutch Reformed

Church, conduct services for domestic servants in white areas.

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African Church Schools Closed.

Fifty African church schools and training centres belonging to the major denominations in all parts of the Union would have to close down, the chief information officer of the Department of Native Affairs, Mr. C. W. Prinsloo, said in an interview recently. The education of children and students attending the institutions to be closed would not be interrupted provided they sought admission to schools in the areas where their parents resided. No hardship, Mr. Prinsloo said, would be imposed on anybody. Mr. Prinsloo stressed that three years ago a number of denominations were warned by the Department that by the end of 1958 educational institutions which were not situated in African areas or urban African residential areas would not be registered. Sufficient provision was made in the African areas and also in the urban African residential areas of sites and buildings to cater for the needs of the African population. The closing of the schools did not only affect the Roman Catholic Church. The Dutch Reformed Church would have to close the Stoffberg Gedenkskool, a training centre for African ministers, the Strijdom Training Centre in the Free State, the Emerentia Geldenhuys School near Warmbaths and a school at Bethesda in the Northern Transvaal. The Methodist Church would have to close down the large Kilmerton Training Centre east of Pretoria. Mr. Prinsloo said that suitable alternative accommodation was provided in the African areas and also in the urban African residential areas where, for every 8,000 families, ten lower primary schools were provided as well as five higher primary schools and two post primary schools.

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The terms of the announcement are interesting—the education of the pupils affected, it is stated, would not be interfered with provided they sought admission to schools in the areas where their parents resided. In other words, African children can attend schools near their doors, but not in other parts, however desirable it may seem to them to seek education at schools of repute. Here is an infringement of liberty which has never been imposed on Europeans and a liberty which has been enjoyed by Native Affairs Department officials from the highest downwards and of which they have taken full advantage. For example, *South African Who's Who* has the significant entry under Hendrik Frensch Verwoerd:—"educated Wynberg High School, Milton High School (Byo. S.R.) Brandfort (O.F.S.) Stellenbosch University and several overseas universities in Germany and U.S.A."

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We wish in all sincerity to acknowledge the impartiality

of the Department of Bantu Education in closing notable Dutch Reformed Church educational centres as well as those of other Churches, though we regret that they or any other should have been immolated on the altar of *Apartheid*.

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Christian service frustrated.

It has been repeatedly emphasised that the Bantu Education Department is anxious for the Churches to make their fullest contribution to the religious training of the non-European peoples.

Yet it would seem that the end the department has in view is sometimes frustrated by the methods of the Native Affairs Department of which Bantu education is a part. We are informed that members of the Student Christian Association at Rhodes University have for some years been in the habit of conducting Bible classes or similar meetings at the Grahamstown Secondary School. In order to do this, permits to enter the location have to be obtained from the Magistrate. It would appear that nowadays such permits are refused, thus European students are debarred from performing a Christian service for pupils at African schools. The motives for this are obscure but probably it is felt that this is an undesirable form of fraternisation in a professedly Christian country!

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Burden of African Taxation.

Following upon the announcement by the Minister of Finance in his budget speech of the contemplated increases in Native taxation, the press of the country has not been slow in denouncing the whole scheme as "unjust, unwise and unhealthy." The poorest section of the community, it averred, is made to pay for its services out of all proportion to its earnings. Whilst the benevolent Government is thrusting the vote on eighteen year olds and showering fulsome praise to justify the unsolicited favours, it will at the same time be imposing increases on taxes paid by Africans of the same ages, but with no corresponding political rights.

In Parliament itself Mrs. Ballinger protested against increased taxation to Africans, which was not only disproportionate in relation to their own earnings, but also in relation to other sections of the population. She accordingly moved:—"This House declines to go into committee of supply unless the Government agrees to postpone any increase in direct taxation to be paid by Africans until

"(1) It has made a full and scientific survey of the economic resources of the African population and established the capacity of its members to carry increased financial burdens, and

"(2) Has worked out and undertaken to implement forthwith plans to build up the earning power and taxable income of the African people."

Mr. W. P. Stanford said the burden would fall most heavily on that section of the population who had walked 18 miles a day rather than pay an increased bus fare of 2d. a day. There was no justification for the proposed African taxation. It was not only cruel but stupid. The earning capacity of the Africans should be developed as rapidly as possible.

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Education for Coloured People.

The new Minister of Education, Arts and Science, Mr. de Wet Nel, recently introduced the Vocational Education Amendment Bill which provides for the transfer of Coloured vocational education from the Department of Education to the Division of Coloured Affairs. The United Party and the Native Representatives voted against the Bill, one of the former stating that the government was indulging in strip-tease acts in passing over African university education to the Department of Native Affairs and Coloured vocational education to the Division of Coloured Affairs. It was noteworthy that three of the four recently-created and newly-elected Coloured Representatives—Mr. Abe Bloomberg (Peninsula) Mr. Charles Barnard (Boland) and Mr. G. S. P. le Roux (Karoo)—voted with the Government. The remaining Coloured Representative—Mr. M. W. Holland (Outeniqua)—voted against the measure. Mr. Bloomberg explained his attitude by saying : “The Coloured people feel that under the existing education system Coloured youth has received little vocational training. They are prepared to accept this as an earnest gesture on the part of the Government. They are prepared to accept it as an experiment, and hope that the Minister will administer it benevolently.”

Mr. Barnard gave as his reasons for supporting : “For a Coloured boy to get a decent vocational training, he has first got to commit a crime. Then a magistrate can commit him to a vocational school. The Coloured people do not accept the Government’s *apartheid* policy. But if the Government wants to help Coloured youth, and this is the only way, then we have no right to stand in the way. As far as the Coloured people are concerned, the Minister is on trial. If these schools are not established in a reasonable time then this Bill will be a fraud on the Coloured people.” The United Party’s main objection was that education is indivisible, and that it was better for Coloured people to remain under the Department of Education with the Whites. The new scheme was a further disintegration of education, similar to that of the Native Affairs Department taking charge of education for Africans.

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Union Defence Force Liquor Ban.

Mr. Erasmus, the Minister of Defence, recently made disclosures in the House of Assembly which throw considerable light on the reasons for banning liquor in Union

Defence Force messes. Mr. Erasmus, said : “There is nothing wrong with the Defence Force but, as in every organization, there are a few black sheep.” Complaints about the new regulations, he said, had not stemmed from the military but from the 40,000 outsiders who came to these messes to get their drinks at half price. He had many letters of complaint from mothers and wives. There had also been instances of liquor being bought by people outside the Defence Force, from firms. The purchases went through the books of the messes at the reduced price. According to the books of UDF canteens, where visitors signed, 15,404 visitors had drinks in these messes in five months. As there were other messes which did not keep books, the total number of visitors during that period had been estimated by the military authorities at 20,000. This meant that in a year 40,000 people who were not members of the UDF were buying liquor at reduced prices in these canteens.

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With these facts now in the possession of the public, we feel sure that the action of the Minister will meet with general commendation.

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Ecumenical Synod of World Reformed Churches.

More than usual interest has attached to this Synod, which met recently in Potchefstroom, where the Gereformeerde Kerk were hosts to representatives of Reformed Churches in America, Holland, Scotland, France and Australia. This was the first world synod of Reformed Churches ever held in South Africa. Prominent in the agenda were reports on apartheid in religion submitted by British, Dutch and South African committees. All delegates recognised that the race problem in South Africa bristles with difficulties, and that a solution could only be the result of the exercise of great patience and wisdom. It was realised that interest in the findings of the Synod would be world-wide.

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We trust that the full findings of the Synod will be published, as on such important matters day to day press reports fail to give the full picture. Towards the close of the Synod the Racial Affairs Committee reported agreement on a large number of points. According to the *Star*, the Synod agreed that God has “made of one blood all nations of men ;” also that there is no scriptural evidence on which inter-racial marriages can be condemned in principle. Some of the findings of the Racial Affairs Committee were : All considerations of race and colour are secondary to the fundamental unity of the human race ;

No single race may consider itself privileged and superior ;

The Church must avoid even a semblance of an attitude that could further estrange the races ;

The Church has a duty to scrutinize the policies of

secular governments in the light of scriptural precepts. The points were drawn up by the Netherlands committee of the Synod. They were accepted by representatives of all the Churches present. One point only was not accepted in its proposed form. South African delegates objected to the wording of : "If members of other races are believers (a believer) should associate with them as his brothers and sisters in Jesus Christ." The word objected to was "associate." D.R.C. delegates preferred "accept them" or "look upon them." By a small majority the proposal was referred back to the committee with an instruction to try to find a generally acceptable formula. Both the South African and the overseas delegates voted as separate blocs.

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The Church and Politics.

Dr. Ben Marais, Professor of Theology at the University of Pretoria, in a recent issue of the *Voorligter*, organ of the Ned. Geref. Kerk in the Transvaal, says that it is the duty of the Church to stand as sentinel towards all political parties and to guard the faith and things which go with the Christian faith like freedom and religion, social justice and public morality. Dr. Marais wholly rejects the idea that the Church as such should take part in party politics by supporting a political party. "In the pettiness of politics, the Church has no place and no role to play." The individual members of a church are, however, not only members of the Church, but also citizens of the State. "I believe with all my heart that the member, as a citizen, has a big role to play in the political struggle and has a tremendous responsibility to carry." These church members must make their Christian influence felt. They should act as 'witnesses.' "It will be a sad day if all our members should withdraw from the political struggle and leave it to the unbelievers and non-churchmen to choose national representatives or form a government." But, says Dr. Marais, when the believer enters the political struggle he should not doff his religion like a coat "as, alas, so often happens." "The Church itself must stand so apart from any political party that it will be able to judge the things in the nation's politics on the grounds of its own God-given principles and when necessary, make pronouncements of approval or disapproval. But then the Church must also be extremely careful and make sure that it really approves or disapproves, blesses or condemns on the basis of its own God-given principles and not perhaps on the basis of the emotional re-actions of the majority of its members. If, however, the Church is certain that a law, for instance, is in conflict with the principles of the Word or the doctrine and practice of the Church based on the Word, the Church must speak. It cannot remain silent because of political or other considerations. A church may not be silent in the face of open injustice. It must bear witness against it." When this is

done, it does not mean that the Church supports the opposite political party because it adopts an attitude on the basis of its own principles.

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Many will welcome this unequivocal statement on the Church's relations to the political sphere, with its limitations but also its duties. There is a world of difference between always taking a stand in the interest of a political party and always taking a stand for freedom and righteousness.

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Fined for Witchcraft.

A charge of witchcraft—the first for many years—was preferred against Meya Sidosi, in the Alice Magistrate's Court recently when he appeared before Mr. J. F. S. du Preez. Evidence was given by three African women that Sidosi had said that he could get the release of a Native related to one of the women, who was in prison after being convicted for cattle theft. They said that they met Sidosi by arrangement on May 9 in a hut. They alleged that they gave Sidosi £13 in notes, which he took to the fireplace, dusted the notes with ashes while saying the word *camagu*. They said he then took some herb roots from a small brief case and ground these to powder. He was then alleged to have told the wife of the man in prison to sprinkle this powder at the entrance of the charge office the next morning when she took food to her husband in the cells. Sidosi said that the powder would have the power to release the prisoner. He then borrowed an overcoat from one of the women, saying that he was cold and left them saying that he would return on May 11. The women said that they had not seen him again until his appearance in court. At the conclusion of the evidence, the accused was found guilty of practising witchcraft and sentenced to six months' imprisonment with compulsory labour or a fine of £50.

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Blind Library in Grahamstown.

In Grahamstown a remarkable work is carried on unobtrusively by the South African Library for the Blind. At the end of last year it had in stock 17,366 volumes in Braille or "Moon" including 832 new ones. Friends transcribed books into the language of the Blind. Among others one friend has transcribed 34 volumes, another 28 and an Afrikaans transcriber has 20 volumes to her credit. Last year 10,565 volumes were circulated, 48 magazines are taken and 4,592 copies were issued during the year. A standard Braille system for 5 different Bantu languages has been established. The Library has a talking book department which sends out records and during 1957, actually 79,815 records (7,543 volumes) were issued.

What all this means to the blind can only be imagined. Concerning a book in Braille, one reader wrote:—"The book you sent me, *The Long Walk* was a real beauty.....

It kept me company while I was undergoing an operation in hospital and I found it a real blessing." Another reader wrote concerning talking books :— "I cannot express to you in words the delight the talking book machine has given me. I haven't been able to read a book for about 10 years. *My Cousin Rachel* was most enjoyable and I have loved every word of it—I send a big thank you."

Miss J. E. Wood, Hon. Secretary and Librarian, the South African Library for the Blind, Grahamstown, will answer enquiries from any readers who are interested.

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Ecumenical Work Camp.

The ninth annual ecumenical work camp was held during the first three weeks of July at the Wilgespruit Fellowship Centre near Roodepoort, Transvaal, Union of South Africa.

Twenty-two campers plus an even larger number of visitors and short time participants engaged in an active program of work on the erection of a new ablution block for this Christian conference centre. Foundations and footings were laid, walls were raised to window height, and internal partition walls and doors erected.

The campers, from all four racial groups in the Union, represented nine different denominations and came from the Cape, Natal, the Protectorates, the Transvaal, England and America. A timely addition to the life of the camp were the two exchange students from Lebanon who were able to contribute much to the understanding of the situation in that troubled land.

The work was accompanied by an intensive programme of study and discussion, and worship. The results of the Bible study and the series of sessions on the theme "Christ and History" brought a rewarding sense of purpose and unity to the campers.

New bonds of friendship were forged, a solid piece of work was done, and for most campers a renewed sense of Christian purpose and vision was unfolded : all in all a vital and worth-while experience.

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Costs in Building Churches.

The Newsletter, the official journal of the Diocese of Grahamstown, has performed a useful service by publishing some notes by the Diocesan Secretary relative to architects' fees inevitably incurred in seeking to build new churches. African church officers should take particular note of the advice, which we quote in extenso :— It sometimes happens that parishes when counting the cost of a new building take everything into account except the architect's fees. The reason why this gentleman is so unfortunately dealt with may be that the churchwardens are reluctant to question a professional man about his fees. The idea of the fees looms in the back of their minds, they

let it remain there until the account comes in and then find they have no money to meet it.

This of course is quite wrong.

The minimum fees laid down by the Institute of South African Architects are :—

1. On approval of sketch design : 1 per cent of the cost as estimated by the Architect ;
2. On the signing of the contract : 4 per cent of the contract sum less the previous payment ;
3. As the work proceeds : 2 per cent on the value of each certificate ;
4. On completion of the works : 6 per cent of the final cost of the works, less previous payments.

There may be additional charges for copies of documents and drawings ; also for travelling expenses, if the work is not in the town where the architect lives.

If, therefore, you airily think you would like a new church for £25,000 and ask an architect for preliminary plans, you are committing yourself straightway for £250 under item "1" above.

Having reached this stage you may dislike the plans and feel that a new architect is the only solution ; this is permissible provided the first architect is paid for the work he has done.

Quantity surveyors will be called in whose fee is $2\frac{1}{2}\%$: there will be a charge for typing their figures which is by no means small. A recent bill that came to me was £334 for preparing bills of quantities and £56 for typing and duplicating.

To cut your coat according to your cloth (or your building to your means !) you had better deduct a minimum of 9% from your £25,000 and ask for a building to be planned not to exceed £22,750. Or to play for safety still further, you can deduct another £1,000 for the almost inevitable "extras" that crop up.

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The Treason Trial.

As we go to press an important decision in regard to the Treason Trial has been announced. The first ten days were spent in argument over a request from the defence for the quashing of the indictment because of its vagueness, lack of particulars in regard to the offences of the individual accused, etc. The judges adjourned the court for several days, and on 27th August gave their verdict on this application. It was to the effect that they rejected the application of the defence, but they asked that the prosecution give more particulars. If these were not furnished another application for quashing could be submitted. There was also a hint that individual trial of each of the accused might be considered. The first alternative indictment was quashed.

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The Responsibilities of African Leadership in the Federation

(With acknowledgment to "Optima," a quarterly review published by Anglo-American Corporation of South Africa)

J. Z. Savanhu, M.P.*

LAST October 23rd the Federation of Rhodesia and Nyasaland celebrated its fourth birthday. Viewed from the perspective of history it is a tiny, ugly baby. However, what it lacks in age it more than makes up in size. But its ugliness, a heritage from its constituent territories, remains until the architects of its fate, drawn from all races, have completed the operations and beauty treatments necessary to turn it into the charming lady that it can and will become.

To a discussion of the part the African leader is to play in this drama the reader is invited. But before this, it is, perhaps, necessary to take a glance back a few years in history if the responsibilities devolving on, and the problems facing, African leadership in the Federation are to be appreciated, or correctly assessed so far as possible.

When he came and settled in what is now the Federation of Rhodesia and Nyasaland between sixty and seventy years ago, the European found Africans living in groups according to their clans and tribes whose members, in the main, numbered a few thousand to several thousand in some cases.

Leadership of these small groups of primitive people consisted of division and allocation of arable land to family units, organizing hunting expeditions, the settlement of family disputes, and leading the warriors on sporadic raids on neighbouring tribes to acquire livestock and expand hunting grounds. While these things were the main occupation of the men, leadership carried little responsibility and hardly faced problems comparable with the demands made upon it by the complexities of the civilized world's economy and governmental machinery and society into which the whole African race has been thrust headlong; particularly in those countries in which multi-racial populations have sprung up and become a permanent feature since the European and Indian irruptions of the last hundred years or later. This is the case in the Federation of Rhodesia and Nyasaland.

So that where a leader's concern was once to take care of the interests of the few thousand members of his tribe, he now has to carry responsibility and attempt to solve the problems of hundreds of thousands who have been brought together by the White man's economic and governmental machinery. If this were to be his sole concern, it would be difficult enough; but it is not all. If he is to fulfil his mission in life, his people's problems cannot be considered in isolation from those of the immigrant races. In parti-

cular (so far as the Federation is concerned) must he seek their solution in relation to the interests of the immigrant Europeans who, because of their all-round superiority in all fields of human endeavour, seized the initiative from the start and have held it ever since.

European political domination of Southern Rhodesia, Northern Rhodesia and Nyasaland was complete at the time Federation was conceived and achieved; but there was one major difference—and it is this. The Africans of Northern Rhodesia and Nyasaland had been led to believe that one day they would be allowed to rule themselves as and when they were sufficiently politically and economically advanced to do so; the Colonial Office administration's rôle in these protectorates was to prepare them for this goal. Southern Rhodesia was a different kettle of fish. It has responsible government dominated by Europeans. To African leadership in the two protectorates to federate with Southern Rhodesia, with its customary colour bars and racial segregation laws copied from South Africa, was anathema. They preferred their freedom amidst poverty to the economic benefits that would accrue from federation with their industrialized southern neighbour.

On the other hand, African leadership was of divided opinion. Some believed that federation with the northern territories would influence Southern Rhodesia's policy towards Colonial Office liberalism, whilst others thought that it was Southern Rhodesia's Native policy which would cross the Zambezi.

This latter view was strengthened by one of the reasons advanced in the early stages of the federation campaign—to maintain White supremacy. But racial partnership was finally accepted as the basis for federation; there could be no question of permanent European supremacy or paramountcy of African interests. But the Africans' fears have not been allayed.

Suspicion remains. It has been necessary to give this background in order that the problems facing African leadership may be seen in their proper perspective.

In the four years since its inception, ugly situations, some of which have been engendered by acts aimed at implementing the federal constitution and others by those trying to wreck the infant state, have arisen in the Federation. In few cases has African leadership been able to

*Mr Savanhu is an African Member of Parliament in the Federation of Rhodesia and Nyasaland. He is one of the representatives of Southern Rhodesia.

unite in any one territory to exploit any situation by forming a united front, particularly in Southern Rhodesia where the Mashonas, who form seven-eighths of the population and have never learned to agree, dissipate their powers of oratory in quarrelling and attacking each other.

This attitude of mind has been engendered also by the fact that in the past representations from African organized opinion have been met with a deaf ear by the Government. This intransigence on the part of the Government has frustrated the African of goodwill and led him to join forces with the Congress movement. The thinking African leaders, who honestly and sincerely wish to solve the differences between their community and the Europeans, are thus placed in an invidious position. To join forces with Congress in the cry "Africa for Africans" is short-sighted and unrealistic; and to persuade the European to change his attitude has been, until recently—particularly in Southern Rhodesia—a hopeless task. That is at once the dilemma and the core of the problem of sincere and honest African leadership in the Federation.

The problem bristles with facets that have confused and taxed the imagination of African leadership of moderate opinion; few can claim to see the issues clearly and point the way to a solution.

But Congress leadership, ignoring certain vital realities, has drawn its inspiration from Ghana and other recently "emancipated" territories as well as from well-meaning socialist progressives in Great Britain, that the solution to "the European problem" lies in working for an African majority government to supplant the current European supremacy. It is an easy road to tread. It is easy to harangue crowds on the White man's sins of commission and omission. It is no wonder that those who sincerely believe that the solution lies in African majority government and the power-hungry are found in one political asylum. By these any alleviation of oppression or repression and any concessions made are to be regretted, as they remove the cause of their grouse and weaken their case for self-government.

But men of integrity, both within and outside Congress, take cognizance of the fact of existing and potential European power to dominate indefinitely unless outside influences bear on the situation, and feel that the only solution to the problem lies in partnership. By joining and working from the established party political machinery they hope to persuade the European and influence legislation in both the territorial and federal fields to realize their ambitions.

There are also leaders of sorts, most of them political opportunists, who find it expedient to be members of Congress as well as of non-racial political parties. The man of principle is to-day being asked to make a decision for one or the other; he cannot be all things to all men.

Many are making this decision at the expense of the Congress movement throughout the Federation. Encouragement for these stalwarts has come from the United Federal Party in Southern Rhodesia, the Capricorn Africa Society, and individuals like Sir John Moffat, to mention only one.

The advantages to be gained have been seen in Southern Rhodesia by the acceptance by the United Rhodesia Party Congress of resolutions moved by Africans and their eventual enactment by Parliament. Some of these Africans have more than proved their political maturity and bargaining ability. It is to the credit of the European that he has been, and should always be, ready to accede to reasonable requests soberly expressed. It has converted many sceptical and pessimistic leaders on both sides of the colour line. It makes the task of the moderate African leader so much easier if he can, in answer to the extremism of Congress leaders, give tangible proof of advantages to be gained from a non-racial approach to their mutual problems.

Some people felt that the Todd régime in Southern Rhodesia sought to advance Africans too fast. But whether or not that was true, history will describe Todd as a man who, up to the time of his resignation, played a leading role in attempting to solve the racial problem in the shortest possible time. To the moderate African leader, any marked deviation from this policy would be frustrating and would add to his problems.

In the Federal sphere in Southern Rhodesia, the task of the moderate African leader has been made comparatively harder by the absence of any real attempt (until recently) by political parties in that field to bring the African into the party machine. The absence of tangible proof that the Federal Party Government was implementing the partnership principle—which, to Africans, means first and foremost the progressive removal of the colour bar and discriminatory practices at Federal public places and in employment in the public service—has made the task harder still. It is true that something is now being done in this field to reduce the size of the problem, and the Federal Government must be given credit for abolishing the colour bar in railway restaurants and in dining cars on trains, and also for establishing one public service for all races.

What is being done in these fields now, particularly the drive for African membership, should be productive of much good. But it is unfortunate that, so far as Southern Rhodesia is concerned, and Salisbury in particular, personalities dominate everything in African politics there.

Certain aspects of African leadership are peculiar to Northern Rhodesia and Nyasaland. As stated earlier, the Africans in these territories were led to believe that they would establish indigenous African governments in future, and their rejection of federation with Southern Rhodesia must be seen in this light, as also in the light of that colony's customary colour bars.

September 2nd, 1958

The new insistence on the part of the Colonial Office and settlers on partnership has been rejected as a breach of faith, and African opposition to federation has been total, according to Congress spokesmen.

The facade was breached when, one morning in October last year, the Press announced the birth of the Constitution Party with an African member of the Legislative Council, Mr. Chileshe, and the Secretary-President of the Copperbelt's 40,000 strong Union of African Mineworkers, Mr. Katilungu—both Congress executives—as its foundation members. Mr. Godwin Lewanika, of the Royal Barotse House and president of the African Staff Association on the Copperbelt, and founder of the African National Congress, joined the Federal Party about the same time.

These events gave little comfort to Congress; but Chileshe and Katilungu are not blind to the advantages accruing from Federation, and, however much they may dislike the Colonial Office's new policy and are sceptical of the local European's intentions, they sincerely believe that by throwing in their lot with the Constitution Party, which wants the present Federal Constitution maintained after 1960, they are doing the best thing for their people.

It is not going to be easy for these gentlemen to convince others that the maintenance of the *status quo* is the road to a solution of their problems, because Congress's popularity is based on what it has achieved in the past for Africans. In fact, not only for Africans, but for the settlers too. Historians may well say that, because Nkumbula had forced the Government to abolish customary colour bars and discriminatory practices in public places, he had laid the foundations for good race relations and permanent European settlement, a credit which would, of course, be given to liberals. One wonders whether men of Chileshe's calibre and Katilungu's integrity would have helped to found the Constitution Party but for what Congress (with them) had done to remove points of racial friction.

Nonetheless, the heydays of Congress are over, and what has started as a trickle towards non-racial politics may become a flood.

But much will depend on the speed with which the governments of the Federation tackle the problems of African primary and secondary education. Parallel with this is the need to establish as many trade schools and apprentice facilities for young Africans. A stumbling block is the hostile attitude of the European artisan at keeping out the African from acquiring skill through apprenticeship, and when he (the African) has acquired it, insisting on the "rate for the job" principle.

From the Federation's short history it is possible to predict that its industrial expansion will be akin to that of the United States, with unlimited employment for all who are prepared to work hard. The European artisan closes

his eyes to the fact, while the Government and employers sit back and let things drift.

In the Federal sphere, the constitution says that no person may be barred from appointment to a high position on the grounds of race. But, in the absence of adequate educational facilities at technical and technological level, few non-Europeans can get there. This is a problem which rests fairly and squarely on the shoulders of the Federal Government. The problem of the moderate African leader is to convince, if indeed he can do so, that the Federal Government is sincere. And to do this he must give tangible proof.

The Government must act quickly in providing training facilities to enable the African to hold positions of responsibility with commensurate salaries in the public service. Only in this way can the Africans be convinced that the Government has good intentions.

In Nyasaland, which stands to gain most from Federation, and indeed has already done so, an increasing number are getting tired of the extremism of Congress leaders whose battle to extricate Nyasaland from the Federation is becoming desperate as the chances of doing so recede.

How to gain adequate Parliamentary representation to enable the race to gain political, economic, and social advantages in the ordinary way is undoubtedly the toughest problem facing African leadership to-day.

The problem is toughest in the Southern Rhodesian territorial and Federal fields where the new franchise qualifications provide for the automatic adjustment of the monetary means qualification with the rise and fall of the purchasing power of the pound sterling. This provision could have the effect of keeping otherwise eligible, responsible and civilized Africans off the voters' roll.

The new Federal Electoral Act is now in force. It has been declared an honest attempt to enable an increasing number of Africans to participate in electing the members of Parliament, particularly Africans, but because of the preponderance of White voters some well-meaning people, here and overseas, will say that elected African Members from all three territories are representatives of European interests, an accusation to-day levelled against the specially elected African Members of Parliament from Southern Rhodesia, and this despite their record of having gained more concessions from Government than all the African M.P.'s from the North put together. While this record sticks out a mile for all who wish to see it, the fact sticks out a mile also that imposed leaders—African M.P.s returned on a predominantly White roll—are suspect in their own community.

Is there a way out? But for the objection to the automatic raising of the monetary means qualifications, the present Federal electoral scheme would be accepted as a good attempt at giving the African a substantial say in the

election of his M.P.s. The provision for eventual elimination of parliamentary representation on a colour basis is noteworthy, because all fair-minded people are convinced that the sooner we get away from racial to non-racial representation in Parliament the better it will be for all concerned.

However, the integrity of some Southern Rhodesian African leaders is suspect when they prefer the Southern Rhodesian franchise to the proposed Federal scheme. The latter gives the Africans as much influence as the former in the election of the European M.P.s. and more in the election of African M.P.s. The advantage of being physically represented by someone who can justifiably claim to know the African best is lightly brushed aside. In fact, they give the game away when they say they wished Africans were physically represented in the Southern Rhodesian Parliament.

The system which operates in the two northern territories

must be rejected because, to gain power and retain it, the candidate and Parliamentarian must champion the exclusive interests of the racial group which elects him. Is it any wonder that politicians tend to vie with each other in the kind of extremism which increases racial discord?

A system which, while beginning where we now stand (i.e., a predominantly White electorate), aims at allowing more and more Africans to qualify as ordinary voters offers the only solution, and, but for the exceptions given, the present Acts of the Southern Rhodesian Government and the Federal Government point in this direction.

In conclusion, the real problem of the true African leader is the same as that of his European counterpart; to interpret the feelings of his community to the other, and, by discussion from a common platform, to seek to remove points of friction between the races. Only on this basis can amity and racial concord, prosperity and peace, be assured for all.

Tell the Royal Household

An Address delivered by Rev. William Illsley, Acting President of the Methodist Church of South Africa, at the European Representative Session of the Kimberley and Bloemfontein Synod, held at Welkom, July 28th, 1958.

THE framework of this address is provided by the Old Testament incident where four lepers ventured from the besieged city of Samaria into the deserted Syrian camp. They gorged their famished stomachs with food and drink, collected raiment and jewels until they suddenly remembered the pitiable plight of their kinsfolk in the besieged city, emaciated, in tatters, longing for liberation. Then their consciences pricked them and they said to one another: "We are not doing right. This is a day of good news and we are not spreading it. If we wait until the morning dawns punishment will overtake us. Come now and let us go and tell the royal household."

One of the brightest signs on the darkening South Africa horizon is the awakening awareness, among Afrikaans intelligentsia, to their moral and spiritual responsibility for the pitiable plight of their non-white neighbours. Theologians of the D.R. Church, like Prof. Keet and Prof. Ben Marais have been long stressing these things, admittedly under a withering fire of criticism. Recently H. W. van Heerden, editor of *Dagbreek en Sondagnuus*, addressing the Afrikaanse Nasionale Studentebond in Stellenbosch, described South Africa's primary problem as one of human relationships, and declared that the way the African was treated would determine the Union's relationship with the rest of Africa and the world. He warned his hearers that there was no solution which would not require sacrifices from the whites, and that the students belonged to the last

generation which would have the opportunity of a free choice.

Perhaps the most hopeful signs of a change of heart among white people in South Africa have been the utterances of delegates attending the recent Stellenbosch conference of the S.A. Bureau of Racial Affairs (the Afrikaans counterpart to the S.A. Institute of Race Relations).

Mr. Japie Basson, Nationalist M.P., speaking at this epoch-making conference said, ""In a country which calls itself Christian and civilised, surely every citizen of whatever colour, is entitled to a living wage, a roof over his head, sufficient food, help in time of illness, a responsible amount of education and respect for his person, as well as care in old age, if he is prepared to do a day's honest work."

At the same conference Dr. H. C. Lambrechts, secretary of the Afrikaans Christian Women's Association, said she felt that women should show greater interest in the housing and health of their Coloured servants....she feared that they had neglected their duty to the non-Europeans.

Prof. J. P. V. S. Bruwer reminded the delegates that although Aristotle said that some people were destined to rule and others to serve, his "savages" were our Nordic forefathers!

Dr. J. F. Holleman who attended the Sabra Conference reports: "The theorists never expected that the non-whites would eagerly swallow *apartheid*. But they were so certain of the universal benefit of their medicine that they

said : 'make them swallow it, and you will see they will like it.' It is this confidence that has been shattered ! The first spoonfuls, instead of whetting an appetite, produced such revulsion in the patient that SABRA realised that there was no hope of applying a full course until the patient had been calmed down and was willing to co-operate."

In all these speeches one can detect an undertone of guilt, the gnawing awareness of culpability. In similar statements from journalists, ministers and professors we hear echoes of that guilty cry : " We are not doing right ; we are not sharing with them the fair fruits of their labour, not distributing to them the favours of heaven !" One of the most challenging messages comes from Prof. P. V. Pistorius in his book, *No Further Trek*. He shows that the early Voortrekkers left the Cape because they were unwilling to face human relationships. They chose the risks of the unknown north rather than come to terms with black people and with whites who differed from them politically. Today, the professor points out, there can be no further trek. We must face and come to terms with all other inhabitants of South Africa. We have either to live together or die together.

There is an obligation resting on all Christians to make the riches and resources of Christ known and available to others. Every Christian worthy of the name is an evangelist and a missionary. Great privileges carry with them great responsibilities. Our Christian heritage can be kept only by sharing it with others. Emerson Fosdick has well said : " The principle that the highest strength should be placed at the service of the lowliest weakness is the central pillar of the gospel, around which if any blind Samson ever winds antagonistic arms and breaks it down the whole structure will come clattering into ruin."

Your responsibility and mine does not end with a subscription to the Missionary Fund, however substantial that may be. It must express itself in showing the love of Christ in the kitchen, on the street level, at work and at the worship level. A lady stopped me in Bloemfontein to ask: " Do you think I'm doing right ? " She told me what she was paying in wages, what she was doing for the health and housing of the servants. I was able to assure her that, by the accepted standards, she was doing very well. I knew also that she was giving not only food but friendship, not only loaves but love. It is on that level that the most telling missionary work can be done. A D.R.C. missionary wrote in the *Kerkbode*, " Why don't our women stop talking about their servants and start praying with them ? "

A lot of things have been done to improve conditions for some in the way of housing and health ; but who can say that we have fairly distributed to them the just fruits of the earth and faithfully delivered to them the full gospel of God's redeeming love and liberty ? We must confess

that we have limited the Holy One of Israel in our relationships with non-whites.

The lepers knew that punishment was inevitable if they were discovered enjoying food and freedom while their kinsfolk starved in captivity. For us, too, delay is dangerous ; the initiative is fast moving out of our hands. Prof. du Plessis of Potchefstroom has created a commotion in Government ranks by telling them, " Africa is going to become free and if we do not help it will become free against us and we shall be ploughed under." That is the plain truth. A swift and sure retribution awaits any nation, however much it may mouth religion, which fails to respect human rights, and to cater for the legitimate aspirations of all under its guardianship. Edmund Burke declared that the three great pillars of the civilised community are liberty, order and virtue. Here in South Africa the political blind Samsons threaten to wind their antagonistic arm arounds these pillars, and bring chaos to our whole country. We are already paying a part of our punishment ; having denied freedom to others we are fast losing it ourselves ; having limited their movements we have brought ourselves into a laager of solitary isolation, despised by millions of non-whites.

Perhaps the heaviest penalty we have to pay is within ourselves. In depriving others of joy and peace we have lost much of the radiance of life. The Russian Cossacks were in Bloemfontein demonstrating their skill as horsemen. " How do you like our country ? " a *Friend* newspaper reporter asked. " Fine country, rich country, but people not look happy. Not laugh enough ! " one replied. When asked whether he would like to stay in South Africa, he said, " No, I would rather return to Russia where the people can laugh and sing and play their harmonicas in the streets." Can we deny the substance of truth in that analysis of South Africa. Fine country, rich country, but people not look happy. Not laugh enough ! Many South Africans may at times go around with paper hats, merry with liquor, wearing false noses and singing bibulous songs ; but there is fear in their eyes and the songs do not spring from their hearts. Because we have denied love, the first fruit of the Spirit, to those under our guardianship, we have ourselves lost the second and the third fruits of the Spirit, joy and peace.

It is obvious that this is not a complete picture of the life of South Africa. In all churches there is a remnant making a great contribution to the Kingdom of God. Speaking for my own Church I can say that we have such evidence for all race groups. We welcome the signs of repentance in the changing attitude among some Afrikaans and some English speaking people. It is good to hear them not only confess their failure but also to hear them say : " Come now let us go and tell the royal household ! " There is hope for any man, or for any group of men, who

can see in their fellows, beneath all that is hideous and odious, beneath their colour or their lack of culture, a vital relationship to the King of kings. This is probably the most crucial issue in all our thinking. The primary problem of South Africa is not political, ideological or even economic ; the primary problem is a theological one, and it is of little use trying to solve other problems until we have straightened out this one. If, as Prof. P. V. Pistorius alleges, "we have reached a stage where we have divorced our attitude towards the African problem from our ordinary moral and religious codes," it is because we have divorced ourselves from the God and Father of mankind, and have thereby divorced ourselves from our black brothers and sisters, the souls for whom Christ died. And whatever we give to, or do for, people from whom we are divorced in love, is like offering the fruit of our bodies for the sin of our souls. It is done merely to try and ease our consciences and has but little value.

The 19th century American poet, Russell Lowell, might easily have been writing for 20th century South Africa when he described "The Vision of Sir Launfal." The knight dreams that he is setting out one morning in search of the Holy Grail, the cup out of which our Lord drank at His Last Supper. As he emerges on his war horse, equipped for battle, through the castle gates, a leper with his cupped hands pleads for alms with which to buy food. In contempt the knight flings down a golden coin ; but the beggar has seen the contempt in his face and refuses to pick it up because "the gift without the giver is bare." Sir Launfal goes on his quest, suffers many hardships, is involved in many escapades, and finally returns, robbed of his horse and splendid equipment, footsore and weary towards the castle gates. Again the leprous beggar is there to ask for alms. This time the knight has nothing to give except a crust of bread ; so together they go down to the stream and share the crust, then he takes his wooden bowl and brings water to the beggar. As the knight watches him drink he sees no longer a leper in rags but a straight figure in shining garments, and hears a voice says :

" Whatsoe'er we share with another's need

There the Holy Supper is kept indeed.

Not what we give, but what we share

For the gift without the giver is bare.

Who gives himself with his alms feeds three,

Himself, his hungering neighbour, and Me."

There is no lesson which white South Africa needs to learn more than this ; "not what we GIVE but what we SHARE, for the gift without the giver is bare!"

" Though I give all my goods to feed the poor and have not love it profiteth me NOTHING."

What shall it profit us in this land if we gain Protectorates and lose the respect and goodwill of millions of non-whites

throughout the continent ? What shall it profit the Union if it becomes a republic with the help of 18 year old white voters while intelligent, educated, law-abiding non-whites are left without any say in the government of the country ? What shall it profit us if we build costly monuments to tell posterity what noble, Christian people we have been if the next generation tears them down and writes us off as humbugs who would not face human relationships, and do to others as we would they should do to us ?

One of the most commendable proposals of SABRA is that there should be consultation with the Africans, not with the "yes men" of the government's nomination, but with responsible leaders of independent African thought. I'm sure that on the national level that approach is one greatly to be desired. Our Methodist Church has recently declared : "Civilisation will not be corrupted by fellowship, understanding and charity. On the contrary, it may be corrupted and destroyed by division, fear, rivalry and resentment." If, by consultation, there can be established the principle of equal rights for equally civilised people there will be hope of peace and unity in South Africa.

But I submit that we as Christians of all races have another approach to the solution of the country's problems. We can approach them together on our knees at the Feet of Christ. It is not sufficient to have high level bridges, at Synod and Conference level, in worship and prayer. It is time we started some low level bridges, at circuit level, between Christians of different languages and race groups. One of our African nurses approached the matron after a united inter-racial prayer meeting and, with beaming face, said : "It was lovely to go with you into the Upper Room!" I can see hope for South Africa on this Upper Room level. It was a mixed company of Christians who experienced Pentecost and pointed a way towards the solution of their day to day problems. Their relationships became so sweet and strong and they cared for each other so much that "none of them counted the things he possessed as his own ; they had all things common and distribution was made unto each, according as anyone had need." There will be no need to combat the spurious types of Atheistic Communism trotting around the world when the spirit of the Jerusalem brotherhood finds expression in all our human activities, and when we are prepared to share with all men the truth, the whole truth of God as it is to be found in Jesus Christ our Lord. "Come now, let us go and tell the Royal Household."

When Frank Buckland was revolutionising the fisheries of England, he used to stand up to his waist in the English rivers and say to himself, "Well, now, if I were a salmon, what would I do?"

F. W. Boreham.

Alice, Where Art Thou?

(With acknowledgments to the "Rand Daily Mail")

By the Hon. Leslie Blackwell, Q.C.

IT is a curious twist of circumstance which has brought me, a town-dweller since childhood, to this village of Alice. Village, did I say? I must be careful. Alice, though less in size than an average suburb of Johannesburg, and far, far less in population, has,—bless its heart—a Mayor and eight Councillors! And there was a terrific contest at the last Municipal election; twelve candidates for eight seats, and such heart-burnings among the also-rans. It created, so I have been told, far more stir in Alice than did the recent Parliamentary General Election.

If anywhere in South Africa there is a more delightfully situated town (or village) than Alice I have yet to find it. It lies in a shallow saucer surrounded on all sides by hills, with the stately Amatolas on the northern horizon. From my front stoep I can see their main peaks, Gaika's Kop and the Hogsback, fifteen to twenty miles away, and rising to over six thousand feet. Gaika's Kop is flat-topped and the Hogsback looks like a flattened out Fujiyama, and both are beautifully snow-girt in winter. Much nearer and half left is the Juanasberg, named by Sir Harry Smith for his Spanish bride during the wars of more than a century ago. Do you remember the story? She was little more than a school girl when the Cape Colony's great Governor, Sir Harry Smith, then a young subaltern serving in the Peninsular War, met her, rescued her and romantically married her. Their names are dotted all over the map of South Africa,—Harrismith, Ladysmith (Natal) and Ladysmith (Cape); and the two Aliwals, Aliwal North and Aliwal South, also are Smith derived. And here above the sleepy town of Alice are the gentle slopes of the Juanasberg.

Where is this Alice, and what is it? Draw as one's base a line along the National road between King William's Town and Grahamstown. On this line erect a lopsided triangle. At its apex is Alice, thirty-eight miles north west from King William's Town and sixty miles from Grahamstown. As ages go in South Africa, Alice is incredibly old. It was a Municipality long before Johannesburg was ever thought of; it celebrated its centenary more than ten years ago. It has a Rip Van Winkle look about it; fifty years ago its white population was 700, to-day it is 850. Its shops, surprisingly good, seem to date back, most of them, to the time of Sir Harry Smith!

Why Alice? Why does it exist? The answer is simple. It is the greatest centre of Bantu education and culture, certainly in South Africa, and probably anywhere South of the Equator. Within thirty miles radius of Alice there are no less than 80 African schools. Lovedale, South Africa's best known Native educational centre, was found-

ed by Scottish missionaries more than 100 years ago. Today its secondary school and teacher training centre have been taken over by the Bantu Department of Education. Some of its missionary and religious activities still continue and it has a Bible School, workshops, a printing press and a delightful bookshop. Most important of the heritages it has given to the community is the great Victoria Hospital exclusively for Natives, and staffed mainly by Natives, and where 100 African girls are trained for the nursing profession. If a visitor thinks that South Africa does nothing to educate its Native peoples let him come to Alice.

But the main offshoot of Lovedale and the main feature of the present day life of Alice is the University College of Fort Hare, less than a mile from the centre of the town. This great educational institution, with a present enrolment of 430 students, all of them non-European, is in process of rapid growth, and has ambitious plans for expansion. It is looking forward to the day in the not too far distant future when it will achieve full University status. It does not offer as yet any training for medicine, architecture, commerce, or engineering, but it has full courses in most other modern subjects, and it specialises in Bantu languages and culture. Academically it is linked to Rhodes University at Grahamstown. Its courses and examinations are those of Rhodes; its degrees are Rhodes degrees.

Two months ago I attended Fort Hare's Graduation Ceremony. What a day it was in the life of the newly-fledged graduates. Proud parents and relations gathered from all over South Africa to witness the capping by Dr. Alty, Vice-Chancellor of Rhodes. I have seen many graduation ceremonies, the last being at Mills College in San Francisco a year ago, but never one which moved me as this did. The hopeful eager faces, the smart dresses of the womenfolk, the punctilious wearing of cap, gown and hood. It was semi-religious in character, and the singing was out of this world. No wonder that it brought a tear to the eye and a lump to the throat.

When I first saw Fort Hare College I was astonished at the beauty and elaborateness of its buildings. There is nothing about them which suggests struggling missionary efforts. At to-day's prices land and buildings must be worth half a million pounds. In quality and appearance they can compare very favourably with those of European Universities in South Africa which are five times as large. The Library, which is named after a great Johannesburg citizen of bygone days, Howard Pim, is really an eye-opener.

The College is surging forward. Next year an enrolment topping the 500 mark is expected. My part in all this has been to open a new Faculty of Law. The fees are surprisingly low; the cost per student, board included, being less than £100 per year. They come, many of them, from territories beyond the Union's borders, and nearly all of them have bursaries. The cost per student is about £300 a year, and the staff are on much the same salary level as those of the larger Universities. All this is possible because a benevolent and, up to now, beneficent Government has footed the bill to the extent of two-thirds. The present Government has done more for Fort Hare, financially speaking, than any of its predecessors. Make no mistake about it, Fort Hare is a show Institution; it is something we can show with pride to a visitor from England or America. Except for the separate Medical School in Durban, it is the only non-European University in the Union of South Africa. Its students come from all over Southern Africa; its graduates fill responsible positions, in countries far beyond our borders. It has atmosphere, it has tradition, it has a history, and (I wish I could say it) a future.

But over Fort Hare hangs the shadow of the Government's separate Universities' Bill. The policy, briefly, is to eliminate non-European students from the European Universities and to concentrate non-European University training into five University Colleges, one for the Cape Coloureds, one for the Indians and three (of whom Fort Hare may be one) for the Africans. All of these, save for the Medical School at Durban and Fort Hare, exist only in the future. It will, of necessity, take many years before they can bear even the semblance of a University College. And what is to happen to Fort Hare? That is the million-dollar question which all of us are asking with such anxious hearts. In the Universities Act of 1955 Fort Hare was ranked with the great Universities of South Africa. Is all this to go? There is a Bill to come before Parliament which will deprive Fort Hare of its present semi-independent status under a friendly Department of Education and remove it to the Department of Native Affairs, and in so doing deprive it of all vestiges of autonomy. It is to be controlled down to the last vestige of its domestic affairs by State officials. If one of its Professors were to say or do one-tenth of what his colleagues in a European University may freely say or do—but possibly in the wrong direction—then a three months notice of dismissal, signed by an official, may be the result. Small wonder that throughout the educational world of South Africa, including Afrikaans University leaders, there is misgiving and even dismay.

But this is not the worst. It may turn out in practice that the threat is worse than the fulfilment; that the new Department will go slow; that it will realise that its policy

of racial and ethnic separation in the Universities may take many years to accomplish. No, the immediate threat to Fort Hare is that it may, by ministerial ukase, find its development arrested and be stripped of its future Coloured, Indian etc. students. The Indian students, 60 in number, may be sent back to Natal; the coloured students, also 60 in number, sent back to the Cape; the Sesutos sent back to the North. The present students may remain, but none will fill their places. Where then will Fort Hare be? A mere shadow of its former self, told that it may admit only Xhosa from the Eastern half of the Cape Province. I cannot believe that this or any other Government would do this terrible thing; but the threat is there. It would, if carried out, be an educational massacre with the lovely College at Fort Hare as the victim!

KATHARINE WELLS DAVIDSON

In Memoriam

She did not flinch before the day's distress,
The unceasing toil, frustration's gnawing care.
In quietness she climbed the rugged Path,
Finding amusement in the storm-cloud's gloom,
Seeing beyond to where the sky was clear
And dancing sunbeams played on wind-swayed flowers.
When her loved one passed, it was not so—
He still was with her, seated in his chair
As nobly confident as when in youth
He shouldered tasks to strain Olympian strength.
How well we knew her! How the rafters rang
When in most joyous mood she came to us!
Age was as nothing, worthy not a glance;
The task was all that mattered; not for her
The slackened sinew; others dropped their tools;
She took them up and gaily wielded them,
Unconsciously heroic. Not for her
Long days of waiting in an irksome bed
Fretted with tending and the wearied hand;
Death plucked her daintily as 'twere a violet
Scenting the garden cloister in the rain.
So she has gone; we wish she still were here
Laughing like sunshine by a dusty road.—
But that were selfish. Now the Heavens ring
With welcoming music, and the Master's voice
Lovingly calls her to eternal joy.

David J. Darlow.

Sursum Corda

THE BIBLE

By R. H. W. Shepherd, D.D.

Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Romans 15 : 4.

A NOTABLE compendium of Christian truth is found in "The Shorter Catechism," composed more than 300 years ago and consisting of 107 questions and answers. Its first question and answer have been admired as sublime and noble sentences, viz.,

Q. What is man's chief end (or aim) ?

A. Man's chief end is to glorify God and to enjoy Him for ever.

The second and third questions and answers are also memorable :

Q. What rule hath God given to direct us how we may glorify and enjoy Him ?

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we may glorify and enjoy Him.

Q. What do the Scriptures principally teach ?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

A professedly Christian nation, or indeed a professedly Christian individual, can be judged by how far words like these mean something to them.

Next to His only Son as Saviour of the world we may say that God's greatest gift to mankind was the book we call the Bible, which is not so much one book as a collection of 66 books.

Apart from other things, the Bible has been the chief source of Western culture. Goethe was perfectly justified in saying : "Let the world make progress as it will, let every branch of human investigation be pursued to its limit ; but nothing can ever take the place of the Bible as the foundation of all culture and all education."

The day was when every Bible had to be written by hand, and when in consequence it was the prized possession only of monasteries and such like foundations. Even after the epoch-making invention of printing, Bibles were so scarce that people could read them only by visiting a church where one was chained to a desk. Moreover, for ages, under the influence of the Roman Catholic Church, the Bible was not given in the vernacular languages of the European nations, but could be read only in Latin, the language of scholars. As time went on, however, under the influence of the Reformation, the Bible began to appear in German, English, French and other tongues.

In the second volume of his recently published *History of the English-speaking Peoples*, Sir Winston Churchill tells how the Authorised Version of the English Bible was produced—that splendid and lasting monument, as he calls it, to the genius of the English-speaking peoples. At the Hampton Court conference in 1603, Puritans made demands of King James I of England—the king who was known as the wisest fool in Christendom—but all these were rejected. But ere the Conference broke up, a Puritan divine, Dr. John Reynolds, asked seemingly on the spur of the moment, if a new version of the Bible could be produced. The idea appealed to James. Until then, the clergy and laity had relied on a number of different translations—Tyndal's, Coverdale's, the Geneva Bible, the "Bishop's Bible" of Queen Elizabeth. Their texts varied. Some were disfigured by marginal notes and glosses, upholding and advocating partisan interpretations of Scripture and extremist theories of ecclesiastical organisation. Each party and sect used the version which best suited its own views and doctrines. Here, thought James, was the chance to rid the Scriptures of propaganda and produce a uniform version which could be entrusted to all. Within a few months committees or "companies" were set up, comprising in all about fifty scholars and divines. Directions were issued with speed. The work was accomplished with remarkable swiftness. In an age without efficient postal service or mechanical methods of copying and duplicating texts, the committees, though separated by considerable distances, finished their task in five years. The work of the companies was revised by a committee of twelve. "It won an immediate and lasting triumph. Copies could be bought for as little as five shillings, and even with the inflated prices of to-day can still be purchased for this sum. It superseded all other versions. No new revision was deemed necessary for nearly three hundred years. The Authorised Version is still the most popular in England and the United States. This may be deemed James's greatest achievement, for the impulse was largely his. The Scottish pedant built better than he knew. The scholars who produced this master-piece are mostly unknown and unremembered. But they forged an enduring link, literary and religious, between the English speaking peoples of the world," Sir Winston concludes.

It is this version we mostly use in our homes, as well as our churches. This is the book which societies like the British and Foreign Bible Society and the National Bible Society of Scotland send to the ends of the earth. The Bible or parts of it has been translated into 1,200 languages.

It is printed for the peoples of Africa in more languages than for any other one country. Actually Scriptures were sold in South Africa last year in 84 different languages. In 1956 the British and Foreign Bible Society distributed nearly ten million copies of the Scriptures.

Owing to the increase of literacy in the world, the demand for Bibles is greater than ever it was. But this very demand, coupled with the enormously increased expenses incurred in merely printing the Bible, has led the British and Foreign Bible Society into a most difficult position. The great need of the Society to-day is liquid cash, and this has caused an appeal to be made to South Africa to give this year £100,000 to help to bring relief and to keep the work going, so that an increasing flow of the Scriptures may be maintained.

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The question comes to each of us, Is this treasure given us by God being used as it ought to be? The Governor-General of the Union has well said, "In this age of nuclear power and man-made satellites, the Bible is more relevant than ever, for it is the world's greatest character-builder." And character, Christian character, is the world's most pressing need. The Bible is a powerful weapon against militant materialism, atheistic Communism, and practical godlessness which threaten to swamp humanity in our

time. If we wish to save civilisation, it can only be by making more widespread Christian values, and the Christian way of life, and for that we have in the Bible one of God's great instruments.

Dr. Fosdick, the notable American preacher, than whom perhaps no one has more bravely faced the problems of our age, summed up one aspect of his experience when he said : "I had been suckled on the Bible, knew it, and loved it, and I could not deal with any crucial problem in thought and life, without seeing text after text lift up its hands begging to be used. The Bible came alive to me—an amazing compendium of every kind of situation in human experience with the garnered wisdom of the ages to help in meeting them."

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This power of the Bible to meet the needs of the nation and of the age will not move and inflame our hearts unless the Book is a dear and valued possession from which we, as individuals, draw our own inspiration for daily life.

To-day Bibles are within the reach of all. No one has any excuse for not reading and knowing God's Book. It is His gift to each of us, for there is profound truth in the statement of a modern man, "The Bible is essentially a letter from God with our personal address upon it."

Bilingualism

HOW WALES SOLVED THIS GREAT EDUCATIONAL PROBLEM

By Sir Ben Bowen Thomas

(Reprinted from "*The UNESCO Courier*," July, 1958.)

WE hear so much today about Bilingualism in Education. We cannot escape from it in Wales, and in this experience we are not unique. On the continent of Europe you have only to think of Belgium, Holland, Switzerland, Yugoslavia and the states of the U.S.S.R. to realise how many countries are involved.

Nor is this a matter that exclusively concerns the smaller countries. The so-called Great Powers, whose language may be English, Russian, Spanish or French are increasingly realizing that monolingualism no longer meets the needs of the present situation and that every intelligent citizen of the future should have a working knowledge of at least one other modern language besides his own. In Wales it is a case of "Escape Me Never." Something has been done about it for three generations or more; it is still a live educational issue.

What do we mean by Bilingualism? It is the acceptance of the educational aim that, if possible, the average pupil in our schools should attain a mastery of his mother tongue and a working knowledge of the second language

current within his society by the time he reaches his twelfth year, and in any case by the time he reaches the end of his period of compulsory education.

There is the general aim. In Wales, Welsh is the historic language. It has an honourable literary history of a thousand years; it was a well-established and standardised language before English was, though today English is the first language of two-thirds of the people.

In this matter of bilingualism in Wales the Education Acts impose three duties upon the administrators in the Ministry.

The first requires the promotion and development of the education of the people of Wales and the development of their institutions, pre-eminent amongst which is the Welsh language. In the last fifty years there has been no slackening of vigilance in this matter.

Language surveys have been made so as to devise suitable ways and means of dealing with the children of every area in terms of their own conditions. Hundreds of summer schools, conferences and local courses have been

arranged to help teachers to cope with problems of school organization and curricula. Publishers have been stimulated to provide school readers, the School Broadcasting Council for Wales has been helped in the preparation of its Welsh programmes, and, as a result of these efforts, there has been a great improvement in the development of clear language policies by local education authorities, in increasing the number of competent teachers of Welsh, in improving school organization and in applying better classroom techniques.

The second duty is concerned with the training of teachers. There is no problem of numbers in Wales, but there has been a problem of getting the right kind of teachers and of using them in Wales. Training colleges have met both these needs increasingly. In addition, courses of training through the medium of Welsh have now been established at two of our colleges, and the Minister has asked the Welsh Joint Education Committee to encourage Welsh local education authorities to see that these qualified bilingual teachers should be employed in due course.

The third duty derives from the section of the Act that says that pupils are to be educated in accordance with the wishes of their parents. This is often referred to in connection with bilingualism.

In recent years the Ministry has approved the establishment, in mixed linguistic areas, of Welsh schools for Welsh-speaking children on educational grounds.

The local education authorities have also made considerable progress, both singly and collectively. Some have appointed language organizers; a few have stimulated the production of suitable school textbooks—and very good they are. Several have reorganised their schools in the interest of better bilingual teaching. Where communities are overwhelmingly Welsh-speaking or English-speaking, arrangements can be simple and little change may be required. Welsh language primary schools or English language primary schools can be established and the second language—English or Welsh—can be gradually introduced when the child enters Junior School.

But where the communities are very mixed in a linguistic sense, other solutions become necessary. Sometimes all the children will enter the same school and then they will be classified on a language basis, the unity of the school being maintained through its acts of worship, social functions and games. In such schools the dominating language of the playground will be the ascendant one. The second solution in linguistically mixed areas may also involve the assembling of children of the minority language group from a wider area than is usual and concentrating them in one school. In this way Welsh language schools have appeared in recent years in city, town and urban areas.

The Welsh Joint Education Committee has stimulated

the production of Welsh books by levying sums of money from the local education authorities so as to guarantee something like £16,000 a year for these books.

And so we have both central and local government playing their part to establish as fair a bilingual policy in the schools of Wales as is possible.

The result can be far-reaching. Only recently the magazine "Education" declared: "The Welsh crucible can yield results that might radically influence not only other bilingual countries, but the teaching of language everywhere."

LOVEDALE NOTES

On 31st July *Miss Ann Atkinson*, who has been in the service of the Lovedale Press for twenty-one years, the last ten as Director's secretary, passed into retirement. Her connection with Lovedale began during the time of her brother, Mr. Tom Atkinson, who was Works Manager of the Lovedale Press for over thirty years. Miss Atkinson through all her service was noted for devotion to duty and her readiness to help both in the Press and in the life of Lovedale generally. She made a special point of passing on to students and hospital patients all kinds of magazines and newspapers which came as exchanges to the *South African Outlook*, after such periodicals had served editorial purposes. Miss Atkinson showed the characteristic, uncommon in our age, of depreciating her qualities and service. Her visits to the sick, her care for the amenities connected with the Institution church services, and her unobtrusive help to many in need endeared her to the community. She will spend her retirement in Cathcart, C.P. with her brother who is proprietor of the *Cathcart Chronicle*. Lovedale's best wishes go with her.

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Mr. Eric Barnard, who has been works engineer for the Lovedale Press, resigned last month to take up an appointment with relatives in business in Fort Beaufort. With the growth of the Lovedale Press it became necessary to appoint an engineer who would be responsible for the care of the machinery, and Mr. Barnard came from Scotland thirteen years ago on appointment to the post. He performed his duties with exemplary diligence, and with his early training both as printer and engineer, was a valuable member of the Press staff. He also took an active part in the general life of the Institution, particularly in sport. We wish him and his wife—formerly Miss Daphne Wallendorf B.A. of the Lovedale Training School staff—every happiness in their new surroundings.